

PANACEA:

O R,

Select Aphorismes,
Divine and Morall.

SENECA.

Optimus Orator, qui plurima paucis docet.

PROV. 31. 8.

*Open thy mouth for the dumbe, in the cause of
of all the children of destruction.*



214
LONDON,

Printed by Augustine Mathewes.

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John A. Johnson
1871

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In Approbation of these
APHORISMES.

Schediasma.

Good Bookes are *Gardens* full of choicest
Flowers,
Which *Bees* and *Spiders* equally frequent;
The *Bee* suckes *Honey* (for her golden Bowers)
The *Spider's* wholly vnto *Poyson* bent:
Yea, so malignant are some Bumble-*Bees,*
That *Spider-like* they'l turn to venom, *These.*

What Magicke-spell, or strong Inuocative,
Could euer (yet) charme *deleterious* Tongues?
Yet, *here* behold, a faire *Defensative,*
And *Panacea* 'gainst pure *Villaines* wrongs;
Euen sacred *Truth*; whose Beams (in eu'ry line)
May dazzle the most bristling *Porcupine.*

S. N. Oxon.



AD PONTICVM,
Cleonem insignissimum.

Pontice, quid nostrum lacerās vesane libellum?
An quia te rodit, tetrag³ facta notat?
Ah (miser) inanis: tua te Mens * saucia prodi:
Quin, caue ne perdat sontica Barbaries.

* Nil ego peccavi: tua te mala cognita produunt. Ovid.

S N. Cantabrigiensis.



APHORISMES

Diuine and Morall.

I



VNkindnesse for Loue, is worse then Blowes for Hate : for better is a Blister with a Nettle, then a Pricke with a Rose.

2. Affliction is to be measured rather by *Faith* then *Fancy*.

3. We must not rashly *condemne* them whom we haue oftentimes *consideratly approued* ; lest the change being in our *Iudgment*, and not in *them* ; we display our owne *Weaknesse*, by building on the Sandy

A

foun-

Aphorismes

foundation of *Heare-say* ; or the
Bogs and Quagmires of blust-
ring Malice.

4. He that beleeueth *Easily*, con-
demneth *Rashly*.

5. Sympathy of maners, maketh
Symphony of mindes.

6. Loue grounded vpon *Lust*,
dissolueth vpon *light* occasion.

7. He that would haue his name
Registred with the pen of Eterni-
ty ; let him write it himselfe with
the pen of Chastitie : for *Vbi deus,*
ibi pudicitia.

S. Hierome.

8. Plenty shall bee vpon that
Table, where *Charity* is attendant.

9. The mercy of God is not
promised to men loaden with sin,
but with sorrow for their sinne.

10. An insensible Heart is the
Devills Anuill.

11. It is in the Power of mens sins,
to make God curse his Blessings.

12. The Chaire of the scorner
is

Diuine and Morall.

is the Throne of Sathan.

13. *Worldly Happines and Hum-
blenes* are seldome linkt together:
for very seldome is a good *minde*
and a great *Estate* giuen to one man.

14. The *ranknesse* of *Prosperity*
mpoysons the carnall minde; and
the Daughter of Riches is Pride.

15. There is nothing that can
better agree, then Patience with
Misery.

16. The eyes that Sinne hath
put with impenitency; Damnation
shall open with a *Vengeance*.

17. A wicked man is soone Rai-
sed, and with like speede Depres-
sed: He *flourisheth* for a time, and
withereth for euer.

18. A godly man is long kept
lowe, but when he riseth his E-
levation is permanent.

19. Quake and feare, to suffer
the sinne of thy soule, and the end
of thy life to come together,

Aphorismes

20. To haue the *Euidence* of *Faith*, is to haue the *Witnesse* of *Workes*.

21. Deuout prayer and reading makes *Men* like to *Angels* : For the one they speake to God, the other God speakes to them.

22. Hearty repentance moueth *God* to *repent* him of his intended *Plagues*.

23. Through *Iesus Christ* do *God* looke at vs, and we at him, that we may be *Hopefull*, and *Mercifull*.

24. *Loue* neuer *Dineth* in the *Conscience*, where *Faith* hath not first *broke her Fast*.

25. There may bee a *shew* of *Charity*, without *Faith* : But there can be no *shew* of *Faith*, without *Charity*.

26. Man iudgeth by the *Head* of *God* by the *Heart*.

27. *Hypocrisie* is a *Pandar*

Diuine and Morall.

all other sinne : and Vice is made
Vertues Ape, in an Hypocrites
practise.

28. The Detractor and he that
delights to heare him, are whelpes
of a Litter : the one hath the De-
uill in his *Tongue*, the other in his
Eare.

29. The Dispositions of wicked
men are peruerse : *Coaction* must
force them to Goodnesse, and *Cor-
rection* restraine the from Badnes.

30. Hee that doth any thing
which God hath forbidden, doth
euill : and he that doth it willful-
ly, is a Deuill.

31. Not to restraine euill, is to
maintaine euill ; And want of pu-
nishment, is the Incouragement
thereof.

32. It is allowable to haue plen-
ty of wealthinesse, where mindes
are empty of Wickednesse.

33. Next to *Prayer*, there is no

A 3 better

Aphorismes

better *Sacrifice* then the Punishment of Malefactors.

34. We are in this world for *Action*, not for *Fruition*: in *viâ*, not in *termino*.

35. It is neither *Harsh* nor *Newes* to Gods children, to heare of *Death*, or thinke of it.

36. Christian fortitude may be ouer-borne, not daunted: (*premitur non perimitur.*)

37. It is weaknesse of Faith, to feare to dye (for feare of death euerlasting) since wee haue permission to præclude Diuine iudgments by our prayers, with promise of Ayde and Victory.

38. It is madnesse to run from *Punishment*, and not from *Sinne*.

39. It is vaine to pray against *Punishment*, while *Sinne* continues.

40. There cannot bee a more forcible motiue to *Patience*, then to acknowledge a *Diuine hand* to strike.

Diuine and Morall.

41. It is a fruit of *false Faith* in aduersity, to seeke second meanes, with neglect of the first, (to wit, God.)

42. He that escapes *Affliction*, may suspect his *Adoption*.

43. God is most present, when he most chastens.

44. He that hopes for good to himselfe, will returne good for euill to others.

45. It is good so to diet the body, that the soule may be fatted.

46. Not our *Afflictions*, but *Sins*, are *Crosses* in our way to Heauen.

47. The lesse man prizes himselfe, the more God esteemes him.

48. The longer God staies, not finding amendment; the forer he strikes when he comes to iudgment.

49. As water doth the fire, so doth delight in sinne extinguish repentance.

Aphorismes

50. Temporall things are to be giuen to them that *want*; and spirituall things to them that *haue*.

51. As prosperity doth not reueale a friend: So aduersity doth not conceale a Foe.

52. A wicked man hath (most-what) Feare for his bedfellow, Despaire for his companion, and the sting of Conscience for his Tormentor.

53. Hee that flatters an Vsurer, doth *claw* the Deuill.

54. *Strong affections* giue credit to *weake Reasons*.

55. When the vniust sinner repents and confesseth; Then the iust Lord relents and forgiues.

56. He that restores not, repents not: and his sinnes are retained, till his vniust gaines be repaid.

57. It is reason that he that sets anothers house on fire, should labour to quench it: and hee that hath

Diuine and Morall.

hath done wrong, should carry himselfe so, as he may deserue to be forgiuen.

58. The way to possesse *all things*, is to possesse God *the Possessour of all things*.

59. *One Sin* opens the doore for *many Vertues* to goe out.

60. As the Deuill will not dwel in a house which is not swept frō Goodnes: So the grace of God will not dwell in a heart which is not cleansed from Wickednes.

61. *Hidden* may be the causes of Predestination, but *unjust* they neuer bee.

62. Betweene the *Proudest* and *Poorest* there may be difference in *Fleece*, but not in *Flesh*.

63. *Omission*, and *Commission*, are a wicked mans *Confusion*.

64. Ther's litle difference betweene *Permission* and *Commission* of euill.

Kind

Aphorismes.

65. Kindly to reprehend, is friendly to bid *amend*.

66. If *Charity* command care o-
uer thy Neighbours *Body*; let
Christianity double that care o-
uer his *Soule*.

67. It is a Vertue to bewaile sin,
though we cannot *preuaile* against
sinne.

68. The deuill stil by *Ignorance*
or *Insolence* perswades Men to sin.

69. They that make *Peacocks*
of their wiues, make *Woodcocks* of
themselves.

70. *Actum est de homine, cum ac-
tum est de nomine*: When a mans
good name is * *done*, himselfe is
undone.

* viz. By
his owne
misdeeds
not by o-
thers mis-
deemings.

71. Heauen gates are too *straight*
for *Grosse* sinners to enter: yet not
in deficiencie of *their Glory*, but our

An Oppres. *Grace*.

for is the
Deuills
banqueting
dish.

72. * Oppressors feast on others
Evills, and are feastes for Deuills:
for

Diuine and Morall.

for while they deuoure the poore,
the deuill deuoures them.

73. Earth is not our *House* but
our *Bridge*; which wee passe ouer
to heauen or hell.

74. He * that drinkes of follies
Cup, hath small cause to licke his
Lips after it.

Of this
some *Sip*,
others
Sip, but
most *Sospe*,
(as an *Am-*
bouexter
once Pin-
dauizd ex
Ambone.)

75. The time is *Short*, that plea-
seth a sinner: *euertlasting*, that
Plagueth him.

76. Pleasure is a *Channell*, and
death the *Sea* where vnto it run-
neth.

77. It were some blessing to an
infamous Oppressour if his stinking
Memoriall might not suruiue his
Funerall.

78. The perdition that Vice
brings, is not so *Visible* as *miserable*.

79. The euill disposition of the
foule marres the good composi-
on the Body.

80. The *faithfull* are dead to
Sin

Aphorismes

• *Ille est pec-
cator mor-
uus, in quo
peccatum est
mortuum,
aut saltem
non reg-
mans.*

*Hugo
Victorinus.*

• *Viz: by
his death.*

* *Sin*, the faithlesse dead in *Sin*.

81. So far is the spirit quickned,
as the flesh is *mortified*: It is there-
fore a true Paradox: A Christian so
far *lives*, as he is *dead*.

82. Christ at one * *Blow* slew
our *Sinnes*, and saued our *Soules*.

83. He that wil not *heare* Christs
Words, shall *feelee* his *Wounds*: and
he that is *now* deafe to his sweet
voyce of Mercy, shall *heare* one
Day his thundering voice of
Iudgement, *Goe ye cursed &c.*

84. He is senslesse, who is not
sensible that he begins and ends
his life in *Sorrow*: his first voyce
being a *Cry*, and his last a *Groné*.

85. Euery soule shall *mourne* ei-
ther in *Repentance* here, or in
Vengeance hereafter; and he shall be
opprest with desperation, that hath
not *expressed* contrition.

86. A weake body may haue
a strong faith.

Diuine and Morall.

87. *Riot* drinckes so many *healths* to others, that it leaues *none* to it selfe.

88. The *Antidote* to diuine iudgments, is humble penitence.

89. *With God*, weake meanes can neuer be too *weake*: *Without God*, the strongest, not *strong inough*.

90. The **Confession* of our sinnes doth no lesse honour God, than his Glory is blemisht by their *Commission*.

* viz. Accompanied with *Contrition*; and *Satisfaction* (in the case of Oppression.)

91. Christ dyed our *Death*, that we might liue his *Life*: And suffered * our *Hell* to bring vs to his *Heauen*.

* viz. Not in the diabolical sense of Phrenetical Catharists, but *Analogically* &c.

92. Charity will allow *Suspition*; where no cause can be found to *trust*.

93. Satans wayes haue pleasant *Intrats* but bitter *Exits*.

94. He is vnworthy of Gods *Blessings*, that hath not learned to bee content with his *Corrections*, which

Aphorismes

(which tend to our blessednesse,
if we make right vse of them.)

95. Beware of sinne; for if thou
make it thy *Companion* in youth, it
will be thy *Master* in age.

96. It is Infidelity, in visible be-
nefits, not to see the invisible
Giuer.

97. Misery *deserues* mercy: for
in doing good to others, we doe
more good to our selues.

98. Afflictions are necessary, for
they whip men to prayer and con-
fession.

99. He that will not resist *Temp-
tation* when it is offerd, shall not
resist *Tribulation* when it is suf-
fered.

100. Security is the *Suburbs* of
Hell.

101. Sin is *as crafty as the Deuill*,
giue it place in the *Eye*, it vwill
soone possesse the *Heart*.

102. It is the part of *Cain*, to de-
ny

Diuine and Morall.

ny to be thy Brothers keeper.

103. Mortifie thy finnes before they mortifie thy soule: For eternall *Life* or death depends vpon it.

104. Sin, and an accusing conscience, will cleaue to an *impenitent* Soule, in death; after death, in iudgment, and for euer.

105. Two things are to be noted out of euery good Booke and Sermon: 1. That which thou didest not know before: 2. That which speaketh to thy finnes: for by the one, thou shalt encrease thy Knowledge; by the other lessen thy Vices.

106. He that hath an vnfaigned desire to pay, and cannot, makes his debt a *Sore*, not a *Sin*: For God will accept his Restitution *mentall*; though Man bee content with no lesse then *Totall*.

107. As *Humility* is a signe of Election: so pride is a signe of re-jection

* Prouided
it be not
such as
some pre-
tend, which
conceit
themselues
to be the
onely elect
and can tell
how many
in a Towne
shall be sa-
ued or dam-
ned.

*Dea Cory-
to, quanti
hi tibi Mys-
tagogi!*

Aphorismes

iection.

108. As the Seruants of God are knowne by humility and charity : So the Deuills slaues are knowne by pride and cruelty.

109. As a *Wolfe* followes his Prey, and Hunters follow him : So while an oppressour pursues the poore, the Deuill dogs him at the heeles.

110. There are three degrees of sinne ; Suggestion, Delectation, Consent : Suggestion is the Seed, Delectation the Nourishment, Consent the Accomplishment.

111. To pretend Sincerity and want Sanctity, is meere hypocrisy

112. Death to *Sin*, is the *Fune-rall* of Vice, and the *Resurrection* of Vertue.

113. The Scripture is a faithfull *Connfessour* in prosperity, and a sure *Comforter* in aduersity,

114. He that is rightly wise will

vse

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Use humane Wisdome, as a Hand-
maid to Diuine providence.

115.* Though *Almesdeeds* merit K. I am
not at Gods hands: yet they make
him our *Debtor* according to his
owne *Gracious promise*.

116. Riches are taken frō good
men, to try them: and from bad
men, to curbe them.

117. God is *Verity*; his Law
Charity; his honour *Equity*: his
peace *Felicity*; his life *Eternity*.

118. All the Words of Christ
are *Consolation*: all his Deeds, *Com-*
passion: all his *Passions*, *Propitiation*.

119. The Kingdome of Hea-
uen to the godly is
Granted, } *Predestination*.
Promised, } in } *Vocation*.
Shewed, } } *Iustification*.
Exhibited, } } *Glorification*.

120. He that heares in Gods
word *Read* or *Preached*, his Promi-
ses pronounced, & his Iudgments
denounced

Aphorismes

denounced, without respect to the one, or regard to the other, is in a dangerous, if not incurable case.

121. There be 3. principall motives to excite vs to prayer, 1. Gods Precepts, 2. His promises, 3. Our owne necessities.

122. To the true Beleeuer nothing can succeed, but either to his *Approved good*, or *Tolerable euill*: In the first, he will be thankfull, In the second, patient.

123. When we pray to the Lord for corporall benefits, we must not fix our Confidence on Naturall meanes.

124. Hee that giues God his *Lips* instead of his *Heart*, teaches him to giue him *Stones* instead of *Bread*.

125. Christ was *Figured* in the Law, *Foretold* in the Prophets, and *Fulfilled* in the Gospel.

126. Christ was made not onely

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ly *Redemption* to saue man, but
Wisdom and *Example* to guide
him: therefore *learne* and *imitate*.

127. The best *Reuenge* of a
Christian, is to correct his *Lusts*,
and to take Vengeance of his own
Sinnes.

128. He that hates a good *Man*,
hates *God*. He that hates an *Evill*
man, hates one like himself: there-
fore *haue peace with all men*.

129. As Men would haue men
doe as they teach; So God would
haue men to *doe as they heare*: Else
Hearers shall bee no more saued
by hearing, then *Preachers* by
preaching.

130. Patience for sowing the
Seed of sorrow on earth; Shall
reape a golden *Crop* of Ioy in hea-
uen.

131. *Aduersity* is Gods *Vniuersi-*
ty, wherein wee learne the *Iustice*,
Mercy, *Power*, and *Providence* of

Aphorismes

God.

132. Aduersity seekes out the Promise of God: the Promise, Faith: Faith, Prayer: At last God heareth, and in Mercy answereth.

133. The best *Antidote* for *Afflictions*, is to prepare for them before they come; And to beare them patiently when they come.

134. Rich mens Heires that weare *Blackes* at their Funeralls, oft mourne in their *Gownes*, and laugh in their *Sleeues*.

135. Gods visitations, to the *Godly* are *Rods*; to the vngodly *Whips*: the one, are punisht for their *Instruction*; the other to *Destruction*.

136. *Seeming Denotion* may bee in a *Reprobate*: but *holy Zeale* in none but the *Predestinate*.

137. As God will bee sought with sober Fasting & Mourning: so will hee bee found with holy feast-

Diuine and Morall.

feasting and spirituall reioycing.

138. To humble our soules before God, is to *Embase* our selues, and *Embrace* him.

139. When death besigeth the *Body*, Satan beleagureth the *Soule*.

140. Hell-torments are endlesse, caslesse, and remedlesse.

141. A Drunkards *Tongue* is the closet of his *Heart*: for what a sober mā *thinks* a drūkē man *speakes*.

142. A Vertuous man is

Famous on Earth.

Illustrious in the Graue.

Glorious in the Heauens.

143. Prayer is the *Winge*, and Meditation the *Eye* of the soule.

144. Repentance is the *Superse-des*, wherewith all the *Bonds* of sinne are discharged.

145. Though sin be as *heavy* as a mountaine of Lead, yet his weight is *light* in a corrupt heart.

146. Where the cinders of na-

Aphorismes

turall affection are extinct, there can be no flame nor feruor of Religion.

147. He that wants *Mercy*, shall finde none.

148. The Vsurer and Broker, are the two milstones that grinde the poore.

149. Where grace *within*, doth beautifie the attire *without*, there good cloathes are commendable.

150. Good Lawes without *Execution*, are like the Picture of St. George, with his hand alwaies vp, but neuer striking.

151. It is as necessary a part of a Christian, to *put on* the new man, as to *put off* the old.

* *Exuere*
& *Induere*
is the *To-
rall* of Re-
ligion.

152. It is not inough to *cease to do euill*: for it is damnable, *not to doe good*.

153. He that will come to God, by *Faith*; God will come vnto him, by *Grace*.

154. A

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154. A friend is to *Forbeare* in Anger, *Reproue* in Errour, *Comfort* in Aduersity, and *Counsell* in Prosperity.

155. Where *Fasting* is, *corporall* Passions are cured: Where *Prayer* is, *Spirituell* Pestilence is healed.

156. If the *Master* will drinke to *Fulnesse*; the *man* will drinke to *Madnesse*.

157. *Greatnesse* is a *Copy*, which euery man strines to write after.

158. Hee that hinders good workes in others, makes their euill workes his owne.

159. Ministers of *mercy* can doe little good, except ministers of *Iustice* put to their helping hands.

160. Ministers may forbid corruptions of the *Heart*: but *Magistrats* must prohibite the *Wickednesse* of the hands.

161. *Greatnesse* is the fairest Object to the eye of the world. Good-

Aphorismes

esse, to the eye of God.

162. The glorious splendor of earthly Honour, little auails in Gods sight, if Vertue giue it not a heauenly Lustre.

¶ Deus Opt
Max.

163. Hee that is Greatnesse and Goodnesse, is pleased to prefer * Good before Great.

164. The Booke of Grace, is the Counterpane to the Booke of glory.

165. Gods hand is heauiest on the Conscience, if he suffer it to surfet on Pleasure till death.

166. The Burthen of Sin, must make vs weary, before we haue any promise of Ease.

167. The nexr way to abate the burthen of Iudgment, is to abate the burthen of Sin.

168. He cannot be true to himselfe, that is false to God.

169. The Lease of vanity, is but a Moment, and the Tenure of this world, is vncertain.

170. To

Diuine and Morall.

170. To buy the merriment of a day, with the Eternity of insufferable *Torments*, is a deare *Purchase*.

171. What thou darest *not doe*, *Man* looking on thee; how darest *doe*, *God* looking on thee?

172. Christ giues no title of Inheritance in Heauen, to such as haue no Holines on Earth.

173. The *Evidence* of *Faith* is weake, if it want the *Witnesse* of *Workes*.

174. Let not Malice (in *Enmity*) make thee *reueale* that; which loue (in *Amity*) bound thee to *con-seale*.

175. Hate no man: no not thine enemy; lest God loue him: For to *hate* where *he loues*, is fearefull opposition.

176. In matters of Life & Death, vse a iust mercy, and a mercifull Iustice.

177. What

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177. Whatsoever is pleasing to the *Body*, but preiudiciall to the *Soule*, forbear it.

178. Affect in all things, rather substance without shew, thē shew without substance.

179. Not to feare God, is to feare euery thing.

180. True valour, is neither to be faint hearted, nor foole-hardy.

181. Be not confident in prosperity, not diffident in aduersity: For * the world is in perpetuall reuolution.

182. Pride regards neither Obedience to God, nor Loue to Man.

183. Wicked men are plunged either in a false hope of mercy, or a desperate feare of misery.

184. *Reprehension* whether iust or vniust, neuer does a *Wise man* harme: for if it be iust, he hath a *Warning* to amend: If vniust, hee hath

• Grande
solacium
est, cum
vniuerso
repi, Sen.

Diuine and Morall.

to hath a *Caneat* to avoyde.

185. Though *men* iudge of the heart, by outward actions; yet *God* iudgeth outward actions by the heart.

186. *Iustice* will euer haue an open eare to the *iust* complaints of *iniust* dealings.

187. Let thy Bed represent to thee thy *Grave*: thy bed-cloaths, the *Mould*: the sheets, thy *Wind-sheets*: *Sleepe*, *Death*: and *Awakening*, thy *Resurrection*.

188. Be more glad to see any mans *Amendment*, then his *Punishment*.

189. As *death* leaues thee, *Iustice* findes thee, and *Iudgment* doomes thee.

190. The beginning of *Grace*, is to searck, try & examine thy selfe. * *St. Basil*

191. If thou finde thy *Heart* *wounded* with sin, & canst beg for *mercy*, with *fighes*, *Grones*, & * *Tears*

writes that
Angels
bath them-
selues in
Sinners

vp *Tears*.

Aphorismes.

vpon thy Knees (as for Life and Death) then art thou in the right way to Repentance.

Divine
M. DRAY-
TON.

Heaven rings for ioy,
When once a sinner Prayes.

192. If thou accuse thy selfe by Confessing thy sinnes, thou preuentest the Devill of his purpose: For then, he cannot accuse thee at the Day of Iudgement.

Penitentia
est recessus
a malo:
et accessus
ad bonum.

193. Repentance, is a hearty sorrow for sin, accompanied with Amendment of life, and a godly Resolution to sin no more.

194. Prayer & hearing of Gods word brings vs to Christ, (being not vsed perfunctorily, and in hypocrisie.)

195. By Repentance burne thy Sin, lest Hell fire burne thy Soule.

196. Repentance is a turning from all Sin, and not from one kind

Diuine and Morall.

and
ight
of sin to another.

197. It is not enough to *repent*,
but thou must proceed from grace *Non pro
to grace, if thou wouldst atchieue gredi, et
the Crowne of Glory: regredi.*

by
en.
(*Nam qui cessat esse melior,
cessat esse bonus.*)

For
the
198. God is more *Mercifull* the
man can be *sinfull*: If he be truely
contrite and *sorrowfull*.

or-
ith
dly
199. Let Repentance beget in
thee as much *Sorrow*; as *Sin* bred
Delight.

ods
ing
po-
Let no mans *Contrition* be lesse then
his *Crime* *St. Cyprian.*

hy
ule.
ing
ind
of
200. It hath beene* *anciently* ob-
serued, that there are 3. *Sorts* of
People in the world. ** Arist.
Eth: Nic
com.*

1. Those that can well *aduiſe*
and *counsell* themselves.

2. Those that will take good
Counsell of others.

3. Those

Aphorismes

3. Those (which are the worst
that can neither counsell themselves
nor will follow the aduise of
others.

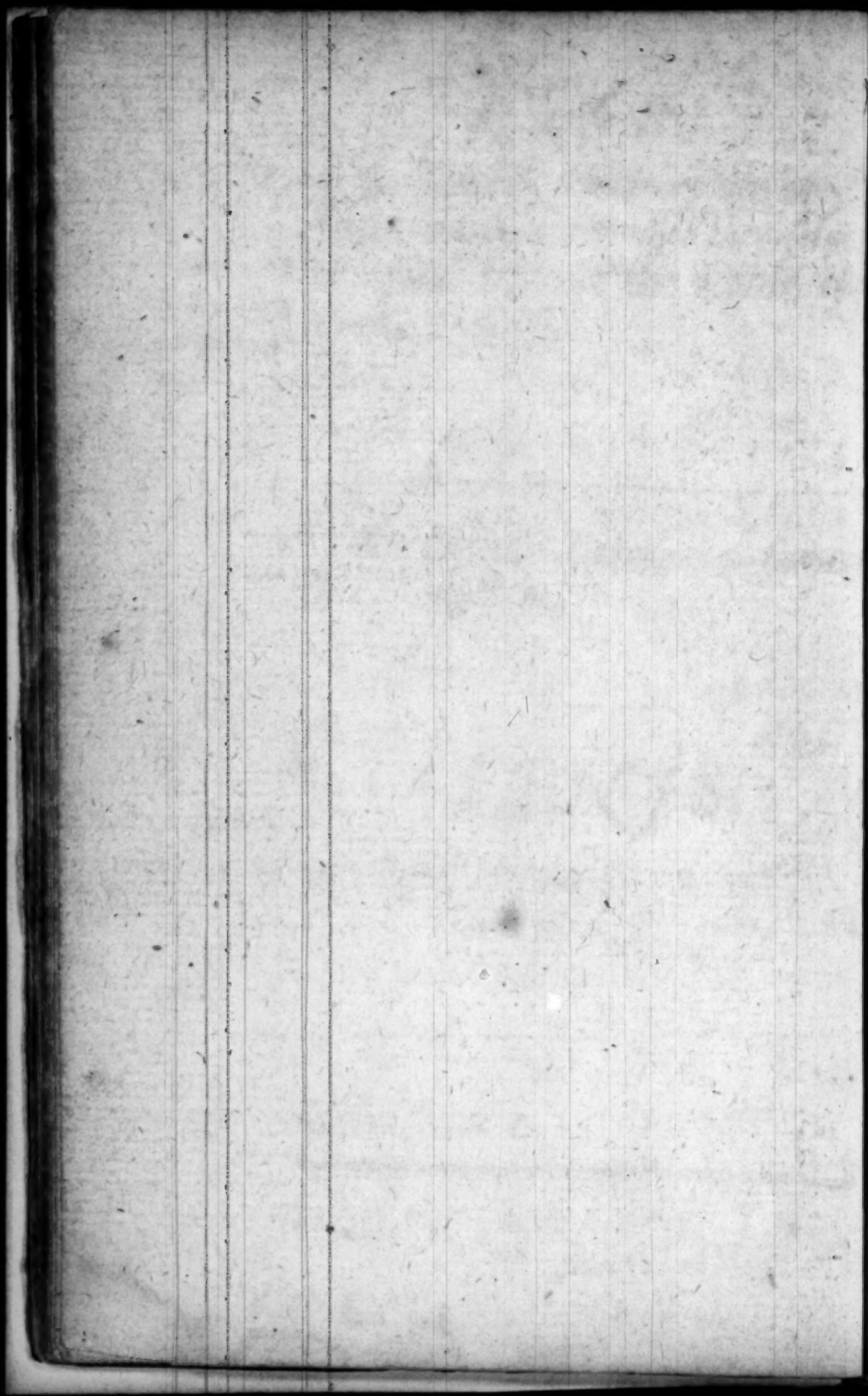
*Ex minimis seminibus nascuntur
ingentia.*

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A
CHARACTERISME
OF THE
FOVRE CARDINALL
VERTVES.

NEWLY PVBLISHT

Fato, non Merito.

CICERO pro P. SEXTIO.

*VIRTUS in tempestate sua quæta est, & lu-
cet in tenebris, et pulla loco, manet tamen, atq;
heret in patriâ; splendetq; per se semper, neque
alienis unquam sordibus obsolecit.*

LONDON,

Printed by Augustine Mathewes

1650.

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1875. 1875.

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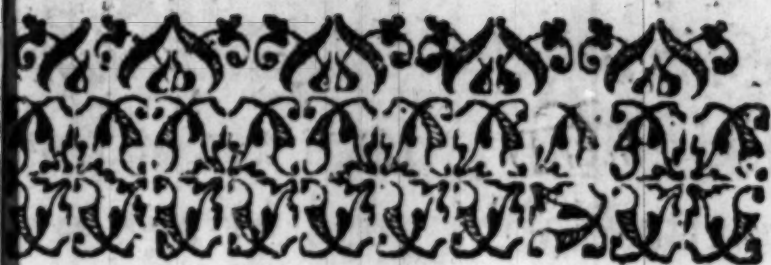
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2007

Printed by A. G. & S. W. B. 1850

1966



The Printer to the Reader.

TH E *Affinity* of the Ar-
gument, and *Rarity* of
the Subiect, haue moued me
to adioyne to the precedent
Aphorismes, this inluing *Cha-*
racter ; imparted by the No-
bly. descended & Vertuously
accomplisht, Sir R. G. Knight.
And albeit (to sparkling Wits)
it sute not point blanke with
Theophrastus his superlatiue I-
dea ; yet, I doubt not, but it
will bee gratefully accepted

of all well-disposed & ingenuous
Judgements, that (according
to the Rabbinical Adage,) re-
gard not so much t^e gay outsid^e of
the cup, as the good Liquor within.
Considering therefore what
a choyce Peece thou hast heere
communicated: I trust thou
wilt (by way of Gratificati-
on) requite the Heroicke
Founder with as many good
Wishes.

* Ouid.

* GARGARA quot segetes, quot
habet Methymna racemos.

Thine in summo gradu

A. M.



A

CHARACTERISME
OF THE FOVRE
CARDINALL
VERTVES.

Of Prudence.

Prudence is Triple:
First, of the *Heart*;
and this consisteth in
disposing *things present*,
in remembring *things past*; in
foreseeing *things to come*: which is
excellently exprest, *Deut. 32. O*
that men would be wise, (that is by
things past) and would understand
(viz. things present, and would fore-

A Characterisme of the
see the last, viz. things to come.) All
which is included in this versicle.

*Corrige prateritum, rege praesens,
(cerne futurum.*

Secondly of the Tongue : which
consists in governing our speech,
Pro. 10. He is most wise who can rule
his Lips.

Whereto accords this ingenious
Epigram.

Sonne Benjamin, sith thou art young,
'And know'st not yet the benefit of
(Tongue.

Make it thy slave, since thou art free;
Imprison it, lest it imprison thee.

Thirdly, of Worke : and this con-
sists in eschuing euill & pursuing
good. Psal. 33. Decline from euill, &
doe good : Both must goe together,
for the one, without the other, is
not auailable.

foure Cardinall Vertues.

Of Fortitude.

Fortitude, in as much as it is a *Politike Vertue*, teaches to beare a valiant minde; to feare nothing but dishonesty, manfully to endure Aduersity, and not to beare the crest too high in Prosperity.

Fortitude of a purged minde, is to be void of effeminate Passions: not to feare basely, not to be angry rashly, & to desire no reprochfull thing.

Fortitude exemplar, is to be vnchangeable; because it is euer the same & is not at any time changed.

The parts of *Fortitude* are 4. viz. *Magnificence*, *Confidence*, *Patience*, *Perseuerance*.

Magnificence, is seene in the Meditation and pursuit of great and high

A Characterisme of the
high Acts, with an honorable desire of glory.

Confidence is a Vertue, whereby the minde, in high and honorable Disignes, reposes it selfe in certaine hope and Assurance.

Patience is a voluntary and continued sufferance of hard and difficult things for Honour and Utility.

Perseuerance, is a Vertue which consists in a permanent and well aduised Purpose.

The effects of *Fortitude* are foure.

First, it triumpheth ouer ones enemies, *Judges. 4. and 5. Chapter. Debora, and Barak.*

Secondly, it keepeth a mans Goods, *Luke. 11. When a stronge man armed, &c.*

Thirdly, it enricheth, *Pro. 10. The band of the strong getteth Riches.*

Fourthly

four Cardinall Vertues.

Fourthly it adorneth : as in the
Psalmes, *Fortitude and Majesty his*
Garment.

It consisteth in five things.

First, in aduenturing vpon hard
things.

Secondly, in despising earthly
things.

Thirdly, in suffering Tribulation.

Fourthly, in resisting Tempta-
tion.

Fiftly, in fighting against Vices.

Five things conduce to *Fortitude.*

First, the exhortation of wise men.

Secondly, the Examp^e of the
Valorous.

Thirdly, Exercise in Martiall
Affaires.

Fourthly, Hope of Reward.

Fiftly, the Diuine Assistance
got

*A Characterisme of the
gotten by feruent Prayer.*

To conclude:

As Harts haue great hornes in
vaine, seeing they want Courage:
So is it not sufficient to be power-
full in Wit, Policy or other things
vnlesse Fortitude be adioyned.
Plutarke.

Of Temperance.

Politike Temperance (according
to *Macrobius*) is to desire no-
thing to be repented: not to ex-
ceed the golden Meane. To bring
Concupiscence vnder the Yoke of
Reason: This also teacheth vs
not to be ouer-wise or too ptecise
in our owne conceit, but wise ac-
cording to *Sobriety*, as the Apostle
admonisheth.

Temperance of a purged minde
doth

four Cardinal Vertues.

doth not onely repressse, but quite suppressse irregular Desires.

Temperance as it is an Exemplar Vertue, is a certain Reflex on it selfe, constant and immutable.

There are three Parts of Temperance, viz. Continnence, Clemency, Modesty.

First, Continnence, (according to *Tully*) is a Vertue, by which the appetite is ruled and reined by the golden Bit of *Wisdom*.

Secondly, Clemency is a Vertue, which steereth the Minde in the greatest Stormes and perturbations of Hatred, with a generous and gracious Disposition to forgiue the Delinquent.

Thirdly, Modesty is a Vertue, by which an honest Shamefastnes procureth an Honourable and durable Estimation.

A Characterisme of the

The Excellencie of Temperance is seene in two things

First it preserueth Nature: because Nature (not corrupted) delights in the Meane, and with Extreames is corrupted and depraued.

Secondly it adorneth the Minde. For as in Nature; Forme is more Noble then Matter: So in Morality, the Manner is more commended, then the Action it selfe. Whence it is ancienly and truly said: *Wee merit not by Verbes but by Aduerbes*: that is, not in speaking or doing any thing: but in speaking or doing well. According to that of the Philosopher, *Cujusvis est pulsare citharam: boni autem, praeclare.*

four Cardinall Vertues.

Of Justice.

Iustice giues to euery one his owne: wherein also is regard to bee had to a Religious obseruation; that nothing bee esteemed Profitable, that may seeme dishonest.

Iustice (being taken in a large Latitude and Extent) hath fixe Branches or Parts: First, *Religion*. Secondly, *Piety*. Thirdly, *Gratitude*. Fourthly, *Reuenge*. Fifthly, *Obedience*. Sixtly, *Truth*.

First, *Religion* is a sacred Vertue, of a sup^riour and diuine Nature, attended with awefull Respect and ceremonious Obseruance,
with

A Characterisme of the
without Superstition.

Secondly, *Piety* is when Duty, Respect and Reuerence is giuen to them that are linked to vs, in Bloud or Good will: and are therefore neere and deare vnto vs. (So the Prince of Romane Eloquence, *Tully*, oft vseth the Word in his Golden Epistles.)

Thirdly, *Gratitude* is a Vertue, comprizing the Remembrance and Desire of requiting the Amity and Friendly Offices of another.

Fourthly, *Reuenge* is, whereby wee doe in a lawfull manner repell and repress Violence and Injury and euery base Affront, by a prudent Defence of our selues, and a iust Vindication of the proferd Wrong.

Fifthly, *Obedience* (or *Obeisance*) is

four Cardinal Vertues

a Vertue, whereby men excelling in Worthy qualities are obserued with all due Reuerence & Honour.

Sixtly, *Truth* (or *Verity*) is an Intellectuall Vertue, whereby those things are immutably the same, which they haue beene, are, or heereafter shall bee.

Iustice may be chiefly peruer-
ted, three wayes ;

First, through partiall Affection to the Person, or loue of Money. *Isai. 5. Woe to them that iustifie the ungodly for Reward.*

Secondly, through Feare, *Mat. 10. Feare not them that can kill the Body, &c.*

Thirdly, through Enuy, *Mark. 15. Knowing that for Enuy they had betrayed him.*

To summe vp all : *Iustice* is the Pillar of the State ; the Queene of Vertues, and the Empresse of
Humane

A Characterisme of the
Humane Society. And as the
Sunne in his *Glory* is most pleasant
to the *Beholders*: So is a iust *Prince*
most deare to all good *Patriots*
and *Friends of Iustice*.

Vixant Rex, Regina &
Princeps, æternumque
Florcant.

FINIS.

the
fant
ince
riots